THE ADVOCATE OF SCIENCE.

KNOWLEDGE IS POWER—HAPPINESS—VIRTUE.

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WILLIAM P. GIBBONS,

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Prospectus of the Advocate of Science.

Knowledge is Power—Happiness—Virtue.

"To teach the young idea how to shoot," was deemed by one of our favorite poets a "delightful task." To give the "young idea" a *proper direction*, every body admits to be of essential importance in the performance of this task. The character of every people, and every age, whether good or bad, depends, in a great degree, on early education. But the taste and habits of youth are not entirely under the control of the professed teacher. They are influenced by many other agents, among the most powerful of which is the public press.

Most of the periodical publications of this country, at the present time, may be ranked in two classes. To the one class belongs those which are purely literary or scientific. These are few, and not liberally supported. It is very evident they do not suit the *popular* taste. To the other class belongs much the greater number, which are generally conducted simply with the view to catch the most subscribers. It is certainly true, though we are almost ashamed to record it, that the most popular and best supported publications of this country, are of a light and trifling character, calculated to amuse without instructing—to excite the passions at the expense of the understanding—to vitiate taste and corrupt morals. Fictitious narratives, anecdotes, riddles, and love-sick rhymes are in demand. And prizes and laurels are awarded to the productions of the imagination, while useful knowledge is almost wholly neglected.

The Advocate of Science will do what it can towards correcting this depraved taste, by serving up to its patrons such gleanings from the field of true knowledge as are calculated to interest and instruct the general reader. In search of these materials, it will traverse the whole range of literature and science. The intellectual disposition and habits of the times will claim its attention. Though the younger portion of the community form the principal object of its prospects, it will not be exclusively adapted to any particular class. It will be conducted by gentlemen who know what they do, and who do what they know will prove useful and interesting. It will be printed weekly, on fine paper, in four large quarto pages.

Subscription price a dollar for fifty numbers, payable in advance. Letters and communications must be post paid, and addressed to William P. Gibbons, S. W. corner of Sixth and Cherry streets, Philadelphia.

GEOLOGY, No. 3.

Geological and Mosaic Histories reconciled.—In my last number, I stated, that geology furnishes us with an indisputable history of the formation of the earth's surface, and the successive creation, at remote intervals, of the various tribes of animals. By a few writers who have been inimical to the Christian religion, this history has been adduced in opposition to the Mosaic narrative of the same events; and the volume of nature has thus been arrayed against the record of the Jewish lawgiver. If geologists, say they, have demonstrated that the present form and condition of the earth's surface, required for its establishment, the lapse of thousands of years, can that statement be worthy of credit, which limits this extensive work to a few days! When geologists have declared that an attentive investigation of fossil organic remains will restore the "history of thousands of ages which preceded the existence of the human race, and of thousands of animals that never were contemporaneous with his species," can it be possible that a history which restricts the primary origin of all animated beings to the brief period of six days, is anything more than fiction—than fable! But the apparent discrepancy, which at first sight appears between the two accounts, entirely vanishes before a correct view of the meaning of the word "day," as employed by Moses. A rigid critic* has remarked, that there is no term in any language, used with a wider latitude of construction, than the Hebrew word which is thus translated in the book of Genesis. Even in our own language, it is often employed as synonymous with *age* or *generation*. That Moses meant by it *epoch* or *generation*, is clearly shown by a part of the very narrative of which we are speaking; where the writer, after having informed us that the work of creation occupied six *days*, recapitulates his account by saying, "Such were the *generations* of the heavens and of the earth when they were created—in the *day* that the Lord God made the earth and the heavens."

Formation defined.—The word *formation*, being used in Geology as a technical term, it is proper to define it. Any stratum or bed of rock, sand, clay, or other substance, is thus designated, on account of its having been formed at one time, and by the same causes. Thus, if I discover in New Holland a stratum precisely similar to a rock found in America, the two belong to the same formation, though the continuity of the stratum be interrupted by the intervening ocean.

General distinctions on which the classification of strata is based.—The various strata are ranked in several classes, according to their age, position, and structure. I will illustrate this observation, by supposing my readers engaged with me in exploring the nature of the strata, by digging perpendicularly into the earth at any assumed spot. Let us commence operations near the border of a river. The first substance we meet with, is a layer of mud or clay, which appears to have been gradually deposited from the waters of the river. This is called *alluvion*, or the *alluvial* formation—the name being derived from the latin word *alluvies*, the swelling of a river. Digging a little deeper, we come to a series of layers, consisting of gravel, or clay, with large stones and other heavy bodies, imbedded in it, showing that some more powerful cause than the steady current of a river must have operated in depositing these layers. To this class, the term *diluvial* is applied—derived from *diluvium*, a flood—because the deposits in question appear to have been made by floods or deluges. We next arrive at a series of formations, consisting of sand, shells, &c., the shells often constituting the principal portion of the strata, and indicating that these strata were formed by the ocean, along the borders of continents. The ocean, at the present day, is not known to contain animals of most of the kinds whose remains are thus found. This class is named *tertiary* (from *tertius*, the third,) because it holds a place after two other classes, which will presently be explained. Beneath the tertiary, we discover a set of layers, abounding in the relics of animals and plants whose species are now totally extinct. In the different strata are the remains of different kinds of animals, which become more and more simple in their structure, or in other words, lower in the scale of creation as we descend and arrive successively at formations of a more ancient date. They indicate that our globe was densely stored, at those periods, with plants and animals. The name *secondary* (from *secundus*, second) is applied to this class. Next we reach a number of strata, containing for the most part the remains of sea animals and aquatic plants, not found in any of the layers above. This class is called *transition*, (from *transitio*, a transition or change,) because the formation in question appears to have been made while the earth was passing from an uninhabited to an inhabited state. Below the transition series, are the strata named *primary* or *primitive*, (from *primus*, first,) consisting of several kinds of rocks, none of which contain the least trace of animal or vegetable remains. From this fact, it is inferred that the primary formations were made prior to the existence of animals and vegetables; and hence their name.

All the classes not commonly to be found together.—It must not be supposed that we should always meet with all these classes, by penetrating the earth, as described. Some of them are only partial, existing in certain sections of country. The order in which they are found, is however, invariable; the primary being always deepest, the transition next, &c.

Volcanic and Basaltic class.—Besides those which I have mentioned, there is another class, formed here and there over the surface of the earth, and often among the other formations. This class is named *volcanic* or *basaltic*. It comprises those rocks which are evidently the result of volcanic action, and also that kind of rock called basalt, which is generally believed to have been made by the operation of fire.

The Classes named.—Hence we have the six following classes, in which all the strata on the surface are embraced—1. *Primary* or *Primitive*. 2. *Transition* or *Intermediate*. 3. *Secondary*. 4. *Tertiary*. 5. *Diluvial* and *Alluvial*. 6. *Volcanic* and *Basaltic*.

In my next number, I will proceed to a particular examination of each of these classes; when my readers will probably find the subject more interesting. S.

* Dr. J. Mason Good.

For the Advocate of Science.

A Lecture on the History and Study of the Natural Sciences.

THE early history of the natural sciences, in common with the early history of all the branches of scientific knowledge, is clouded with much obscurity. Very little advancement was made, in a general point of view, until within the two last centuries. A few individuals among the ancient philosophers, had bestowed upon these departments, as it were, a passing glance; but the works of nature not affording that kind of food which could satiate their hunger for disputation, were left for the days of practical philosophy.

Solomon, the Jewish king, appears to have paid considerable attention to these subjects; for we are informed that he had a knowledge of animals, and that "he spake of trees, from the cedar of Lebadon, unto the hyssop that groweth out of the wall." The ancient Assyrians and Chaldeans are said to have made many discoveries, especially in astronomy: but perverting their knowledge to the purposes of divination, they mingled it with their superstitions, constituting thereby the false science of Astrology. *They* first grouped together the heavenly bodies in constellations, and established the signs of the zodiac; and as if to anticipate succeeding speculators, they taught that the earth would, one day, be destroyed, either by fire or by water—by fire, when all the heavenly bodies should meet in cancer; and by water when they should meet in capricorn.

The inhabitants of China and Hindostan were among the earliest cultivators of literature. Here also the heavenly bodies first attracted the attention of the curious, who likewise applied the knowledge they acquired to the purposes of divination. The ancient literature of China, however, related chiefly to metaphysics and morals. From the Hindoos, it is supposed by Sir Wm. Jones, that Pythagoras derived his correct notions of the solar system. In ancient Persia, the fine arts, theology and morality were the principal objects of the learned. The Arabians also were early promoters of science, more particularly of astronomy and chemistry, the latter of which they clothed with the visionary garb of alchemy. Geometry and medicine are supposed to have originated with the Egyptians, who also cultivated astronomy and chemistry, and formally instructed persons in magic. Their immense pyramids of granite, which have so long resisted the destructive operations of time, bear ample witness to their skill in architecture, and in the choice of materials, and also inform us by the exact and uniform presentation of their faces toward the four cardinal points, that the builders were acquainted with the meridian line.

Having wandered for ages in the east, the genius of learning at length alighted on the favored soil of Greece, where a multitude of philosophers suddenly appeared, and fashioned in a systematic form the objects of their pursuit, which had previously been studied in a confused and unconnected manner. The first Grecian philosophers were poets, who stamped on the character of the subjects they treated, which were chiefly metaphysical and mythological, the imagery and allegory of their art. Such were Hesiod and Orpheus, the two greatest poets of the fabulous ages. They were followed by a host of wise men, among whom were the renowned sages of Greece. Only one of these, however, deserved the appellation of a man of science—Thales, of Miletus, who appears to have added to his other acquirements some knowledge of natural history. About 600 years before the birth of Christ, Thales founded the Ionic sect of philosophers, and shortly afterward Pythagoras became the leader of the Italic sect; under one or the other of which all the philosophers of succeeding ages were ranked. The schools of Rome now arose, and a thirst for knowledge became universal. Astronomy and Geometry advanced with rapid strides.

We must now pause for a moment, to regard a prodigy of mental power, who flourished in the fourth century before the Christian era. This was Aristotle of Stagyra, a personage gifted with an appetite for dominion over the minds of men, as insatiable as that of his royal pupil, Alexander of Macedon, for supremacy over their bodies. His attainments in every department of knowledge were immense. But a consciousness of his superior abilities, and a spirit that would brook no rival, led him to aspire at such universal authority, that instead of advancing the cause of science by his extensive acquirements, he assisted in forging those fetters which chained the human mind in ignoble bondage for more than a thousand years. Philosophical pride, vanity and envy—an oracular confidence in decision, and an air of mystery with which his want of omniscience was carefully concealed, are prominent features in the character of his writings. It was remarked of him by Bacon, that after the manner of Turkish despots, he thought he could not reign securely, unless all his enemies were slain.

The knowledge of Aristotle as a naturalist was extensive, though the branch of zoology received the principal share of his attention. Into this department he was first to introduce a systematic arrangement, established mainly upon the anatomical structure of the foot. The natural sciences, however, did not open to him so ready a path to distinction, as the obscure mazes of metaphysics; and the Stagyrite willingly sacrificed the interests of science on the altar of personal fame, by taking advantage of the foibles of his age, and directing the steps of his followers in a path where memorials of himself might every moment catch their eyes. The sect that he founded assumed the name of peripatetics, or walking philosophers, from the manner in which they received and imparted instruction. The far famed academic groves were the schools in which the disciples of the sage of Stagyra drank deeply of his disputatious cup, whilst rambling in the pleasant shade.

It is curious to observe the manner in which the disputes of those days were conducted. The principal object of the teacher was to exercise his pupils in ingenuity and quickness of perception. Propositions were controverted or defended by rules of logical art, as regular as the rules of arithmetic, and he was accounted the most skilful combatant, not who elicited truth, but who confounded and silenced his adversary, whether by sophisms or sound argument. Indeed the most celebrated of these sophists taught their pupils to argue with equal facility on either side of a question, and to entangle their opponents with the obscure subtlety of their reasonings.

The age succeeding that in which Aristotle lived, produced a multitude of men of letters. But it was a sunny day in declining autumn, that serves by its animating glow, to render doubly cold and cheerless the wintry breath of the coming night. For awhile the Athenian groves put forth luxuriant verdure from every bough, with a promise of enduring spring; and the birds of wisdom nestled in the branches, inspired with the prospect of a lasting home. But the dictates of the great law-giver of human opinions had gone forth, destined to nip the bud of promise, and to wither the blossom of hope. Soon the spirit of invention was stifled, and the hand of genius palsied and powerless; and then the subversion of the mighty empire of Rome, the establishment of the impostor of Mecca in the east, and the subsequent annihilation of the library and school of Alexandria, the last refuge of declining literature, completely ushered in the dreary night of the middle ages.

The intellectual world now became involved in a darkness which lasted more than a thousand years. The history of this period exhibits a barren waste, where there is no Archimedes, no Euclid, upon whom the eye of the inquirer may repose for a moment with delighted gaze. The Saracens, however, who contributed so largely to this mental desolation, did at times devote considerable attention to geometry and astronomy. Some of them also excelled in mechanical science, as we may infer from a present sent to Charlemagne, about the year 800, by Haroun, the Arabian. This was a clepsydra, or water clock, with twelve doors on the dial plate, corresponding to the twelve hours of the day. Each of these doors opened in its turn, and let fall upon a brazen bell a sufficient number of balls to strike the corresponding hours. They continued open till twelve o'clock, when twelve little knights, mounted on horseback, issued simultaneously from a part of the machine, paraded around the dial, and having closed the twelve doors, as suddenly retired. It is not surprising that this ingenious piece of workmanship was regarded, in an age of superstition, with miraculous wonder.

The water clock of Haroun gave rise to a spirit of invention throughout Europe, and in subsequent years led to the construction of many curious automata. Gerbert, who flourished in the thirteenth century, constructed the automaton figure of a man, who opened the door of the machine in which he was deposited, and uttered certain articulate sounds, as if in reply to questions addressed to him.

About the same time, the schools of logic revived somewhat throughout Europe, although very little attention was yet directed to natural sciences. The most prominent trait in the metaphysical discussions of this period, was the asperity with which they were conducted. "I have seen," says an ancient writer, in describing these sectarian controversies, "I have

seen the combatants, after having exhausted their stock of verbal abuse, proceed to blows; nor was it uncommon in these quarrels about metaphysical terms and ideas, which neither party understood, to see the combatants first employing their fists, then their clubs, and finally their swords, by which many were wounded and some killed."

The greatest ornament of his age was Thomas Aquinas, styled by those who idolized him, "the angelical doctor." He seems to have devoted considerable attention to the cultivation of natural philosophy, and also to have bestowed some labor on natural history. But with all his philosophy and science, this renowned "angelical doctor" was so terrified when he heard the vocal sounds uttered by the automaton of Gerbert, just now mentioned, as to lift up his staff and break it in pieces; imagining he had thereby obtained a signal victory over the prince of darkness. His title was all in character with the custom of the age he lived in, when titles were even more in vogue, and more pompous than in the present age of refinement. One of the cotemporaries of Aquinas, who wrote a work on the *Application of the Arts to Theology*, received the title of "the seraphic doctor," from the ardor of his attachment to the Virgin Mary. There was also "the most subtle doctor," "the irrefragable doctor," "the invincible doctor," "the most resolute doctor," "the perspicuous doctor," and a host of others.

(To be continued.)

We presume there are many of our young readers who unintentionally remain ignorant of the history of some of the most common articles in use. Without making any pretensions to originality of information, we will give all we can usefully compile on these subjects, beginning with an account of

The Tea Plant.

The only places where this useful plant is known to grow spontaneously, is in Japan, China and Tonquin. It is said to be confined in its growth to those countries between 23° and 45° N. lat., and only prospers in the best manner between the parallels of 30° and 23°. The Thea *viridis*, or green tea, and the Thea *bohea*, or black tea, are generally considered as distinct species. So thought Linnæus, who says the corolla of the former has nine petals, and that of the latter, six. But the majority of botanists think there is but a single species, and like all other plants, it is subject to great varieties. Sir Charles Thunberg, Ventenat and Celsius, are of this opinion; and Sir George Staunton thinks that the bohea and green tea grow on the same shrub, but in the preparation of the former it undergoes an operation which deprives it of its powerful effects on the system, and gives it a deeper color. De Guignes tells us that green and black tea differ in their origin; that the one is the produce of the province of Kian quan, and the other of Fokein; but our knowledge of the vegetable productions of China is very limited, the interior of the country never having been scientifically explored. However this may be, the plant has become quite common in our botanical gardens; and there the two assume characters sufficiently distinct, to give each a specific title. The green tea plant is much the hardiest, sustaining the rigor of British winters with but little protection; its leaves are much longer than those of the bohea.

The plant grows best in valleys, and on the sloping sides of rivers and mountains, where it can enjoy a southern exposure. It is said to grow equally well on poor and rich land; but that which is produced on rocky ground, is superior to such as grows on a light one; and the worst kind is that which comes from a clay soil.

It is propagated from seeds, when any care is taken with its cultivation. In Japan, it grows along the hedges without any culture whatever. In Tonquin, it grows in great profusion, but little or no use is made of it. The Chinese making it an important article of commerce, devote much attention to it. They place ten or twelve seeds in a hole, about five inches deep, and at certain distances from each other; and after this, they grow without further attention. But one fifth of the seeds germinate; this is not peculiar to the tea shrub alone; in most plants we find that a certain portion of the seeds will not grow. In the thorn, for instance, (Cratægus *populifolia*,) which is used for making hedges, and whose berries are much sought after by boys, when the accession of better fruits fail them, each berry contains from two to five seeds, and one is always unproductive. We will have occasion however, to speak of this in our strictures on botany, which will appear in due time. The remaining part of the history of the tea plant we reserve for the next number.

JOURNAL OF THE WEATHER,

for 1st Month, Jan. 1833, kept at Wilmington, Del.

Days of week.	Days of Mo'th	THERMOM. Sunrise.	THERMOM. Mid-day.	BAROM'R. Mid-day.	WIND. Direction.	WIND. Force.	OBSERVATIONS.
2	1	50°	54	29.83	S.W.-N.	1	Rain—clear.
3	2	35	44	30.21	N.E.	1	Clear—Aurora.
4	3	35	48	.16	E.-S.	1	Clear.
5	4	34	54	.05	S-N.W.	1	Clear.
6	5	41	62	29.85	W.	1	Clear.
7	6	49	61	.66	W.	2	Cloudy.
1	7	44	44	.72	N.W-N.E.	3	Cloudy.
2	8	28	31	.55	N.E.-N.	2	Cloudy.
3	9	24	39	.39	N.-S.W.	1	Clear—cloudy.
4	10	34	29	.31	N.-N.W.	4	Snow—a quarter inch.
5	11	12	18	.68	N.W.	4	Clear.
6	12	16	24	.89	N.W.	3	Clear.
7	13	15	29	.96	W.	2	Clear.
1	14	24	40	.59	W.-N.E.	2	Cloudy—clear.
2	15	20	34	.35	S.E.	1	Snow—rain.
3	16	42	46	.22	W.	5	Clear.
4	17	16	24	30.05	N.W	3	Cloudy—clear.
5	18	18	36	29.85	W.-N.E.	1	Clear.
6	19	25	29	30.17	N.E.	2	Clear, cloudy, ¼ in. snow.
7	20	29	39	29.95	S.E.	0	Cloudy—clear.
1	21	29	36	.65	E.	1	Foggy.
2	22	28	42	.65	E.	1	Rain 0.30 inch.
3	23	35	38	.78	N.E.	2	Cloudy.
4	24	36	38	.47	N.E.	3	Rains, 1.40 inches.
5	25	33	40	.10	W.	3	Cloudy.
6	26	25	37	.72	N.W.	3	Clear.
7	27	30	39	.83	S.-N.	0	Cloudy—clear.
1	28	33	38	.81	W.-N.E.	2	Clear.
2	29	24	37	.90	E.	1	Cloudy.
3	30	36	42	.50	S.-N.E.	4	Rain 1.60 inches.
4	31	42	28	.20	N.E.	4	Rain 0.4 in.—Snow ¼ in.

SUMMARY.

Average at sunrise, thermometer 30°.45—barometer 29.76 inches,
Do. at mid-day, do. 38°.71, do. 29.72 do.
Do. at 11 P. M. do. 33°.84, do. 29.745 do.
Mean, two observations, do. 34°.58, do. 29.74 do.
Maximum on the 5th, do. 62° do. (2d) 30.21 do.
Minimum on the 11th, do. 12° do. (31st) 29.09 do.
Range, do. 50° do. 1.12 do.
Warmest day on the 6th, do. 55°
Coldest day on the 11th, do. 15°

Proportion of clear weather, thirteen days—of cloudy, seventeen days. Whole

days clear, eight. Days on which rain fell, seven. Days on which snow fell, three. Quantity of rain, 4.70 inches. Quantity of Snow, ½ inch. Quantity of water, 4.70 inches. Northerly winds prevailed (proportion) eight days—Easterly, twelve days—Southerly, eleven days.

An aurora on the 2d, followed in six days by an abortive easterly storm. No electrified clouds.

Six easterly storms, four of them complete, and attended with rain.

MISCELLANIES.

1. *The Water Spider.*—The saunterer by the marsh ditches, in the month of May, may frequently observe the dead shells of the marsh snail, *(lymnæa palustris,)* floating with their mouths upwards, on the surface of the water. Now, why should this be? since if you throw a dead shell into the water, the chances are ten to one that it sinks to the bottom. Let them be taken, and the reason will soon appear. Each shell will be found tenanted by a water spider, (ARANEA *aquatica,)* with its bag of eggs: and the ingenious inhabitant has closed the mouth of the shell with a beautiful web, so that it cannot sink, but floats on the surface; and thus the precious charge receives the vivifying powers of the sun, and is hatched into life. The natural history of this little spider is extremely interesting, particularly the mode in which it forms its web under the water: in this it lives, being surrounded by air which shines through the water with a silvery lustre.—*Loudon's Mag. Nat. Hist.*

2. *Natives of Brazil.*—When Fernando Magelhanes first landed on the coast of Brazil, Dec. 13th, 1519, the natives immediately surrounded the ships in their canoes. They appeared a confiding, credulous, good-hearted race, and readily gave provisions in exchange for trifling wares. Pigafetta Vicentia, a chronicler of the voyage, and a lover of the marvellous, says, "It was not uncommon to see men of 125 or 140 years old among them." They were believed to be without religion, and lived in large communities rather than in households: one noisy cabin containing a hundred families. Of these people we are told, that on first seeing the ships' boats unloosened, they named them the children of the ships, and fancied they had been sucking their mothers. That they really believed what the structure or the poverty of their language indicated to the Spaniards, is beyond probability. They brought the Spaniards baskets of potatoes, or *batates*, the name they gave to a species of the root now known over all the civilized world; Pigafetta says they resembled turnips, and tasted like chestnuts. These natives of Brazil had short curly hair. They ate their enemies, painted their faces and bodies, and the men perforated their lips in three places, into which ornaments made of flint were introduced. —*Voyages of Early Navigators.*

3. *Russian Funerals.*—When a man dies, a priest is hired, who prays over the corpse, purifies it with incense, and sprinkles it with holy water, until it is consigned to the dust. The priest writes a passport for heaven, which is signed by the bishop, or in his absence by some other dignitary. The paper is put into the bier between the hands of the deceased, and the lowering of the coffin into the grave is the signal for loud cries and horrid yells. The attendants return to the house of the defunct, and forget their grief at a feast, which is kept up by the higher orders for forty days. The priest delivers prayers over the grave during the period of festivity; for although the people do not believe in purgatory, the dead, it is imagined, are consoled by these exorcisms, and arrive with less fatigue at the end of their long journey.—*Malte Brun.*

Cleanthes, a pupil of Zeno, and afterward his successor, was often ridiculed by his fellow disciples for his dulness, by calling him an ass. If I am an ass, was his answer, then am I better able to bear the weight of Zeno's doctrine. The world would not be harmed if it contained more such asses.

It is generally, and perhaps correctly considered, that ignorance and barbarism are averse to the cultivation, and often to the very existence of those feelings of sensibility, which are so favorable to the extension of the social and happy relations of life. But there are some affections which nothing can eradicate from the human heart; among them, the love of country seems to prevail almost as strong as the love of existence, go where we will, or among whom we please.

Among the Damuggoo slaves is a middle-aged short, fat woman, having a broad, mournful kind of countenance; in fact, there were two of them, so very much alike in all respects, that they might be taken for sisters. As she sat with the goats, whose society, by-the-by, was extremely disagreeable to her, inasmuch as they committed various misdemeanors, to her great annoyance, she fetched one of the deepest and most dismal sighs that I ever heard. This attracted my attention, for she was seated so near me, that from the motion of the canoe, I was not unfrequently jostled against her naked person, which was by no means agreeable, for she was a dirty woman. She had been slowly masticating, with apparent disrelish, part of a boiled yam, which appeared to be cold and dry, and which was now laid aside. She was in deep meditation; tear-drops were in her eyes, ready to fall as she gazed earnestly at a spot of land on the eastern bank, which was fast receding from her view. Her closed lips, slightly upturned, and quivering with emotion, the usual prelude to more violent grief, gave an expression of sadness and silent sorrow to her countenance, which language can but ill express. Nothing could be more touching than this tranquil face of wo. Loud bursts of lamentation, and other vehement expressions of passion, would not be half so eloquent. I imagined that the poor creature was bewailing her hard fate in the ill usage which she had received from her guardians, one of whom had not long before applied a paddle to her head and shoulders; or she might, I thought, be in want of water, which was beyond her reach; but to satisfy my doubts, I addressed her, and demanded the cause of her emotion. On this she turned round her head, and bestowing a violent thump on the nose of a goat which had discovered her broken yam, and was nibbling it fast away, she replied, pointing with her finger to the spot on which she had been so anxiously gazing, "*There was I born.*" The chord was touched; she had striven to repress her feelings before, but she could no longer command them; she became more agitated, and wept bitterly as she faltered out, "*That is my country!*" I was softened and moved at the woman's distress, and should doubtless have felt still stronger compassion, if I had not observed her, in the midst of her tears, inflicting the most rigorous chastisement on her brute companions, in the most unmerciful manner. The kids and goats had, in their playfulness, been gamboling about her feet and legs, and bespattered them with a little dirty water from the bottom of the canoe; and I thought to myself, that if a female could behave with cruelty to a companion, being herself in distress, that little pity or gentleness could dwell in her bosom. However, be this as it may, she was greatly afflicted. She might have recalled to her mind, as she was borne past the place where she had received her being, and where her childhood had been spent, the pastimes and amusements of that innocent and happy period of life; and this reflection, bringing along with it a train of pleasing associations, had produced her grief, which was no doubt increased by comparing the freedom which she once enjoyed, with her present miserable condition of bondage.—*Landers' Exp. to the Niger.*

Errata.—In our last number in the last line of the second paragraph from the bottom of the right hand column of the first page, for *creation*, read *creature*. In the fifth line of the 6th article of miscellanies, for *rim* read *vine*.